16:Bandelier E-4 (no date)1880 NU7 Aztec NU7

assistants at his disposal — runners — who not only accompanied the convoys of tribute, but through whom a regular communication might be kept up with the Mexican tribe. On the strength of this, it has been fancied that not only a road-system analogous to that of the Romans, pervaded the entire area of actual Mexico, but that a perfect postal system was in full and successful operation. In regard to the first assumption we beg to refer to the letter of the Licentiate Salmeron, dated Mexico, 13th August, 1531, and directed to the council of the Indies:[303] "I believe that all through the land roads should be opened which would be practicable both for beasts of burthen and for carts. It would greatly increase the security of our possessions. Since the Indians had no beasts of burthen, their paths were straight and narrow, and so direct that they would not deviate an inch in order to avoid climbing the most rugged mountains." Over these Indian trails, where occasionally heavy culverts of stone, filled up gaps and spanned narrow ravines,[304] the tribute was forwarded to the pueblo of Tenuchtitlan, and the necessary runners moved swiftly, to and fro, as occasion required. But there was no regularity in this intercourse. There were no relays, and the Indian messenger relied, in order to traverse the wide belts of waste lands between tribe and tribe, upon his own endurance and upon the bag of provisions which he carried along.[305]

On solemn occasions, the convoys of tribute were not merely escorted by runners and watchmen detailed for that purpose by the "calpixqui," but that officer, himself, accompanied them and entered Mexico-Tenuchtitlan at their head.[306] The articles were carried to the "Tecpan" and then the duties of the "chief of men" in regard to tribute in general ended. For this tribute was not due to him, but to the tribe, and it was the tribal representa-

[303] "*Second Remedi de Pleyto sur le Mexique*" (H. Ternaux-Compans, pp. 191 and 192).

[304] The collection of Lord Kingsborough has, among others, the pictures of so-called bridges. Anyone can see at a glance that they are mere heavy culverts. *Mr. H. H. Bancroft* ("*Native Races*," Vol. IV, p. 396) figures a bridge at Huejutla, but his argument in favor of its being an aboriginal construction appears to me very unsatisfactory. The masonry covering the mound at Metlaltoyuca shows, according to his own words (*Id.* p. 401): "there is no evidence that the arch was intentionally self-supporting."

[305] We must always discriminate between delegates, entrusted with certain business to transact, and therefore also clothed with a certain authority, and mere runners. ("Correos"—? Teicihoa (Olintli" *Molina I*, p. 39, from "Iciuhca"—quick and "(olintli"—he who goes on an errand, II, pp. 92 and 113). The latter are very well described by *Torquemada* (Lib. XIV, cap. I, pp. 585 and 586), although he presupposes relays at regular intervals. This was not the case, as the march of Cortés amply proves.

[306] "*Codice Ramirez*" (p. 62).

16:Bandelier E-4 (no date) 1880 NU7 Aztec NU7

651 tives to whom it was delivered.[307] If the gathering of tribute
489 thus required a set of officers necessarily placed beneath the orders of the military chieftain, another set was needed for its preservation and judicious distribution. If the one consisted of stewards dwelling outside of the pueblo, the other was composed exclusively of home-stewards. Every convoy was therefore "consigned" to a proper officer, whose duty it was to receive it and then abide the directions of his superiors as to its apportionment.[308]

643 We have already mentioned the "Cihuacohuatl" as the officer,
647 who was responsible to the council for the administration of the
651 stores and the proper distribution thereof, though he had beneath him another officer, to whom this duty was really and practically assigned. Torquemada and those who have followed his school, call this subordinate "great crop-gatherer," "Hueycalpixqui,"[309] whereas Tezozomoc and Durán apply to him the title of "man of the house of chests" "Petlacalcatl"[310] In both cases, however, he is represented as "chief steward," to whom all the others should render account. He superintended the distribution of the tribute,[311] and to him the kins came for their share—perhaps the largest of all. Unfortunately, we are unable to establish the principles upon which the division took place. All that we know is, that the tribe received one portion and the kins or "calpulli" the other, and that the "man of the house of chests," under whose eyes the distribution took place, afterwards looked to those stores, in particular, which were reserved for the tribe, i. e.: for the demands of the tribal government.[312] Therefore, the "man of the house of chests" frequently appears to be under the direct orders of the "chief of men," who could apply to him, more particularly, for such articles as were required for the exercise of tribal hospitality including gifts, and for displays of finery on particularly solemn occasions.[313] It is true that, as we have elsewhere shown, particular tracts of land, "tecpan-tlalli," were reserved among tributary tribes for the demands of the official

[307] *Tezozomoc* (Cap. X, p. 18). *Herrera* (Dec. III, lib. IV, cap. XVII, p. 186).

[308] *Tezozomoc* (Cap. XXXII, p. 81): "A los dichos pueblos fué un mayordomo para cobrar este tributo, como para todos los demas pueblos, que en Mexico havia un mayordomo, y otro en el mismo pueblo para mayor sugecion y vasallage."

[309] *Torquemada* (Lib. XIV, cap. VI, pp. 541, 543), copied by Vetancurt (Parte IIa, Trat. IIº, cap. Iº, pp. 279 and 281), *Clavigero* (Lib. VII, cap. X, pp. 402 and 403).

[310] Also by the *Codex Mendoza* (Interpretation to plates XX, XXI, etc.).

[311] See note 309, also *Tezozomoc* and *Durán*.

[312] This is so frequently mentioned by *Tezozomoc*, that I forbear detailed quotations.

[313] *Tezozomoc* ("*Crónica Mexicana*," sundry places, too numerous to refer to).